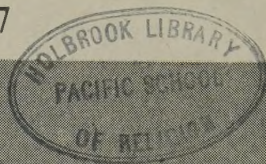


# the Alliance Weekly

JANUARY 23, 1957



J. LAMBERT

*In this issue*

"SNOWBOUND"

## To Complete the Mission, Workers Are Needed

By Rev. William F. Smalley





## 1957 THE EDITORIAL VOICE

### LET'S GO OFF THE DEFENSIVE

In the kingdom of God the surest way to lose something is to try to protect it.

The law of keeping by surrendering and losing by defending is revealed by our Lord in His celebrated but little understood declaration: "If any man will come after me, let him deny himself, and take up his cross, and follow me (Matt. 16:24).

Here is seen the glaring disparity between the ways of God and the ways of men. When the world takes its hands off a prized possession someone grabs it and disappears. Therefore the world must conserve by defending. So men hoard their heart's treasures, lock up their possessions, protect their good name with libel laws, hedge themselves about with protective devices of every sort and guard their shores with powerful armed forces. This is all according to Adam's philosophy which springs from his fallen nature and is confirmed by thousands of years of practical experience. To challenge it is to invite the scorn of mankind; and yet our Lord did challenge it.

To be specific, Christ did not condemn the world for defending its own; He turned from the fallen world and spoke about another world altogether, a world where Adam's philosophy is invalid and his techniques inoperative. He spoke of the kingdom of God whose laws are exactly opposite to those of the kingdom of man.

Long before Christ laid down the spiritual principles that should govern the new kingdom God had said by the mouth of His prophet, "My thoughts are not your thoughts, neither are your ways my ways" (Isa. 55:8); and Christ said elsewhere, "That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). It would require a high degree of obtuseness not to see the great gulf that these words fix between spiritual laws and the laws of human society. In His holiness and wisdom God moves on the high road according to His eternal purposes; man on the low road moves along as best he can, improvising and muddling through according to no certain plan, hoping that things will come out all right, and almost always seeing his hopes dashed to the ground.

The Christian who is one indeed is a child of two worlds. He lives among fallen men, receives all of his earlier concepts from them and develops a fallen view of life along with everyone from Adam on. When

he is regenerated and inducted into the new creation he is called to live according to the laws and principles that underlie the new kingdom, but all his trainings and his thinking have been according to the old. So he may, unless he is very wise and prayerful, find himself trying to live a heavenly life after an earthly pattern.

This is what Paul called "carnal" living. The issues of the new Christian life are influenced by the automatic responses of the old life and confusion results. This may go so far as to produce a kind of spiritual schizophrenia.

Against this background it is easy to understand why so many Christians instinctively cling to their treasures, defend their possessions and fight for their reputation. They are reacting after the old pattern which they had followed so naturally and so long.

It takes real faith to begin to live the life of heaven while still upon the earth, for this requires that we rise above the law of moral gravitation and bring to our everyday living the high wisdom of God. And since this wisdom is contrary to that of the world, conflict is bound to result. This, however, is a small price to pay for the inestimable privilege of following Christ.

It is vitally important that we move up into the Spirit and cease to defend ourselves. I have never met a victorious Christian who was on the defensive, but I have met I cannot tell how many jumpy, skittish and thoroughly unhappy Christians who were burning up their energies in a vain endeavor to protect themselves. These poor, dejected souls imagine that someone is forever trying, as they say, to "put something over on me." The result is worry, resentfulness and a kind of low pressure hostility toward everyone they may have reason to believe is after something they possess.

My earnest advice to all such nervous souls is to turn everything over to God and relax. A real Christian need not defend his possession nor his position. God will take care of both. Let go of your treasures and the Lord will keep them for you unto life eternal. Hang onto them and they will bring you nothing but trouble and misery to the end of your days.

It is better to throw our little all to the four winds than to get old and sour defending it. It is better to be cheated a few times than to develop a constant suspicion that someone is trying to cheat us. It is better to have the house burglarized than to spend the rest of our days and nights sitting with a rifle across our knees watching over it.

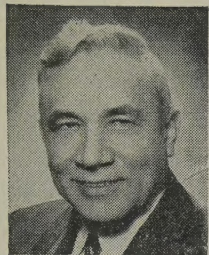
Give it up, and keep it. Defend it, and lose it. That is a law of the kingdom and it applies to every regenerated soul. We can afford to trust God; but we can't afford not to.

●

*The inconsistency of atheism:* "The thing formed says that nothing formed it; and that which is made is, while that which made it is not. The folly is infinite!"—JEREMY TAYLOR.



# To Complete the Mission Workers Are Needed



Mr. Smalley

*To preach the gospel . . . build up believers in the most holy faith . . . prepare the Bride of Christ . . . this is our mission . . . but it must be accomplished by God-called and trained men . . .*

By REV. WILLIAM F. SMALLEY

EDUCATION SECRETARY, The Christian and Missionary Alliance

WHERE are we going to get the personnel to do what needs to be done? When the General Council of The Christian and Missionary Alliance in May, 1956, by official action, decided to set a goal which would call for the opening of 500 new churches and for the appointment of 280 new missionaries over and above normal replacements during the next five years, we found ourselves completely overwhelmed by the enormity of the task.

For many years our schools have been training workers—some who labor in our Society and some who have chosen to go into the work of other organizations in North America and overseas. There has usually been a small surplus of personnel which was not absorbed into our work for one reason or another. Since our schools were training approximately the number of people that we needed, we have been among the very fortunate missionary societies not having to plead for candidates to meet our requirements overseas.

During the last week of October, 1956, two very important meetings were held on the campus of St. Paul Bible Institute in St. Paul, Minnesota. The first of these was the interschool Council, consisting of the president of each of our four recognized Bible schools in the United States and Canada; one other person from each school, appointed by the faculty; a representative from an associate school whose graduates are accepted on the same basis as our own graduates, and the

Secretary of the Education Department. The second of these meetings was that of the Education Department, with its membership of eleven persons elected by the Board of Managers.

We were confronted with the greatly increased demand on our schools for graduates and at the same time we were faced with the fact that our school registration is less than it has been for a number of years. Most Bible schools have suffered a decline in enrollment this year and, while in some cases this may not be serious, to us it is a cause for searchings of heart because it comes at just the time when we are in more need than ever of consecrated and trained young people to carry on the present and proposed work in the Society.

Despite the large number of people who are interested in becoming missionaries of our Society, we have maintained a very high standard, and the screening processes have been many and varied. Doubtless, we have at times rejected persons who might have made good as missionaries. It is also true that we have sometimes accepted persons who would have served better in some other capacity. In the over-all picture, however, there has been a very high standard of personnel graduated from our schools and trained in our home work.

We have no apologies for the rigid requirements for appointment in our service at home and abroad, despite the fact that some of our graduates have not been able to

become integrated into the program. We want to continue to maintain a high percentage of persons who are sufficiently successful that they may return to their fields for additional terms of service.

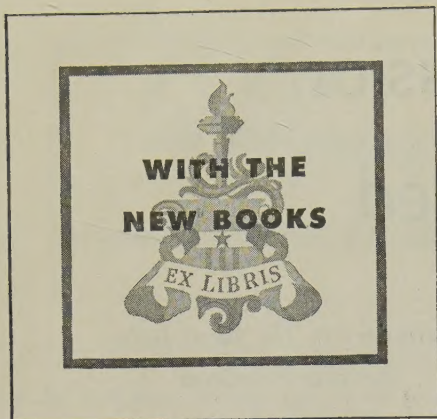
Our areas of recruitment for our Bible school training program extend back into the Sunday schools and youth fellowships in our Alliance churches. It is from those churches where there is growing spiritual impetus and the greatest amount of revival power that we get the largest number of applicants for our schools and candidates for the ministry. In those churches that are most alert to the need, pastors, teachers and church leaders are continually presenting their young people with the appeal for consecration and sacrificial service. They picture the joys of full surrender and the privileges of complete abandonment to the will of the Lord Jesus Christ.

Our schools are experiencing another year of real blessing. Our faculties are composed of men and women who are spiritually and intellectually equipped for the job that they have to do. Our buildings are for the most part adequate for the task. Our student bodies are to a large extent composed of those who will find their way into an effective Christian ministry.

We are in the position now of looking for more students. Our school men are praying that with the opening of the fall semester there will be a considerable increase of

(Continued on page 15)





Order your books from either house  
CHRISTIAN PUBLICATIONS, INC.  
Third and Reilly Streets  
Harrisburg, Pa.

WILLIAM H. DIETZ, INC.  
10 South Wabash Avenue  
Chicago 8, Ill.

*Communism: Diagnosis—Treatment*, by Dr. Fred Schwarz. World Vision, Inc., Portland, Ore. 56 pages, \$1.00.

This booklet includes numerous pictures of Communist atrocities and scenes in Korea; there is also an interesting and informative section on brainwashing, explained from a doctor's viewpoint. Other pages suggest what Christians should do about Communism. Obviously there isn't room for much detail on what Communism is. We are told that Communists are materialists, that they believe that change results from class conflict, and that a "good" Communist puts the Party above all else. There is, of course, a good deal more to it than this, much of which could be written simply. The author may feel—and he may be right—that most Christians would not care to know more and will greatly benefit by learning this much.

Dr. Schwarz's explanations of Communist motives should correct some wrong concepts. Most of his understanding, however, very naturally comes from books. Seen from the inside, the Communist movement just isn't that simple. Dr. Schwarz is too ready to believe that Communists instantly change their minds when a majority or a higher committee votes against them. Actually they are more likely to think, "There is always another day . . ." It is also a bit hard to believe that Beria let himself be vilified and killed as a willing sacrifice.

It is a pity that this booklet, like other Christian material on the subject, does not consider the colonial question. Communists expect to take the world, not through H-bomb war, but through the destruction of political and economic empires. If they cannot take over a colony or a country economically dependent on a great power, they will support nationalist

movements to pry it loose, knowing it can be handled easier alone and the big power will be weakened. They have so far succeeded that England and France may be perilously near collapse if they lose more colonies. Eventually they expect to deal with the United States, stripped of allies. In Europe Communists may meet rising resistance. In Asia and Africa they work with people for whom hunger is perhaps a lesser motive than desire to be considered fully human. Most missionaries work in colonial or semi-colonial countries, defined broadly as Communists do. If we Christians are even unconsciously condescending, these people know it instantly. Any taint of superior feelings prevents the love of Christ from getting through to them. This pride keeps us from caring very much, from all-out giving, from real intercession.

Communist contempt for Christians is described in these words: "The typical Christian is so self-indulgent, so avaricious, so entertainment-intoxicated, so intellectually lazy, so limited in his horizons of interest that we will never have the requisite understanding or dedication for survival." Dr. Schwarz challenges us to examine ourselves in the light of the teachings of Jesus in Matthew 25:31-46; to repent as we are counseled in Joel 2:12 and to dedicate ourselves as we learn we must do in John 12:24, 25. The victory over Communism, as over all designs of Satan, is in Christ, and in His work in us.—HELEN SIGRIST.

*The Gospel in Leviticus*, by Joseph A. Seiss. Zondervan Publishing House, Grand Rapids, Mich. 403 pages, \$3.95.

This stimulating book is a series of lectures on the Hebrew ritual as set forth in the Book of Leviticus, given by the well-known author of the three-volume work on the Apocalypse.

Often when sermons are reduced to writing there is a certain loss of that vital something that makes the sermon utterance soar, but in the case of this book exactly the opposite is true. Some of the passages are extraordinary as this gifted and devout expositor magnifies the holiness of God and depicts the sinfulness of sin. Dr. Seiss does not hesitate to declare the depravity of man because he sees the wonderful provision of God to take away sin.

One of the exalted passages of the book begins on page 58 where the author calls attention to one aspect of the meat offering, namely its Eucharistic nature. He observed that it was not so much a sacrifice as an oblation of praise—a grateful return for forgiving mercies, a devout acknowledgment of deep and lasting indebtedness to God

for His unspeakable goodness. He then soars into the heavenlies, seeing the mercies of God as granting to us all things richly to enjoy, every blessing, material and spiritual. He comes to a glorious climax after several paragraphs with these words, "And yet the half has not been told. Why is it that any sinner is out of hell this moment? And again it is only because of the mercies of God."

This book gives a rich store of suggestive material for evangelistic preaching from what oftentimes is passed by as being only a ceremonial book of the Old Testament. It is a book to be read and studied and cherished as a friend for years.—ROBERT W. BATTLES

### Books in Brief

*Famous Stories of Inspiring Hymns*, by Ernest K. Emurian. W. A. Wilder Company (1956), Boston, Mass. 183 pages, \$2.50.

This book has fifty interesting little stories of how some of our best loved hymns and gospel songs came to be written, with sidelights about the authors. Many other hymns are mentioned incidentally.

*Climbing the Heights*, compiled by A. Bryant. Zondervan Publishing House (1956), Grand Rapids, Mich. 383 pages, \$2.50.

For those who like to supplement their daily Bible reading by a devotional passage each day, here is a selection of thoughts on Bible themes by Christians from Augustine to present day writers.

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THE ALLIANCE WEEKLY



# Christian Personal Righteousness

## CONCLUSION

4. The believer should place no stumbling block before weaker believers. "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak" (1 Cor. 8:9). Paul continues that "all things are lawful; but not all things edify" (1 Cor. 10:23 A.S.V.).

Liberty is therefore limited by the principle of expediency. Action must be judged good or bad in the light of its effect on the moral and religious life both of the doer and of all those whom he may influence. The believer cannot do what is innocent for himself if his action will have a harmful effect on others. There is no such thing as an isolated Christian; he belongs to the redeemed community. He has binding responsibilities to all other members of that community. He cannot disregard the weak from his superior position of strength (if strength it be). He exists, in one sense, for his neighbor's good. "Let no man seek his own, but every man another's" (1 Cor. 10:24). He is not to use his liberty for an occasion to the flesh, but [he is] by love [to] serve . . . another" (Gal. 5:13). He will exercise his freedom in conformity to the higher law of love. Love does not insist upon its own rights when that means trampling upon another's conscience. Love will not act so as to dull another's spiritual sensitivity. Love will not knowingly draw another into sin. Love smooths out the path for the other person; it does not place stumbling blocks before him.

How far is one to go in self-denial for the sake of a weaker brother? When does honoring the weaker brother's conscience really confirm him in a false interpretation of ethi-

*Christian principles of conduct, rather than rules, are the guide to the believer's walk . . .*

By

DR. CARL F. H. HENRY

cal living? If he pleads "weak conscience" to further his own will to power, what then?

Paul stressed that some practices are not a matter of conscience at all. Other Christian leaders objected. In the clash of opinion and argument Paul firmly held the precedence of Christian liberty. For instance, Paul withstood Peter before the church at Galatia when Peter weakened and tried to bring Christians again under the bondage of the Jewish system. There was more than a matter of conscience at stake here. Some would not hesitate to charge Peter with hypocrisy. The principle of salvation by faith alone was in jeopardy. This principle was far more important than the erroneous conscience of one man.

Again, the Christian will need to distinguish between the weaker brother who is genuinely offended and the caviling brother who uses an appeal to conscience as a tool to serve his own ends. Jesus sharply rebuked the religious hypocrite (Matt. 15:14), and none can be more hypocritical than one who pleads "conscience" to further his own cause. Christian judgment faces one of its most demanding tasks when the performance of an act harms someone, while its omission would harm someone else, as is sometimes the case in questions of Christian liberty.

The weaker brother is not to be looked down upon as narrow. He is

fully a person in his own right—indeed, he is one for whom Christ died. And so he is to be respected. He is not to be engaged in "doubtful disputations" nor in debates that deal only with vain reasonings (Rom. 14:1). Nor is the weaker to be baited into protest by a deliberate course of action which the stronger pursues. The weaker believer may have an overly sensitive conscience from universalizing his own ethical predicament. The stronger may realize this and may desire to snap him out of it. And so he sets about to force the weaker to participate in some action in which his conscience at present condemns him. This provocative conduct by the stronger may be quite sinful since it may be motivated more by "right" than by love.

Neither is the weaker believer to be offended by a false impression that the stronger is ethically indifferent or insensitive. Such conduct by the stronger that would lead the weaker to entertain such thoughts is dangerously close to sin. The weaker may suspect the stronger of hypocrisy. Rather the stronger believer is, in love, to enlighten the conscience of the weaker and to lead him from service of false scruples to service of the living God in liberty.

The stronger believer is free to change his conduct. He can exercise his right or he can waive it. Wisdom may dictate one course or the other, and he has liberty to adapt himself to circumstances. But the weaker has no options. He is bound inwardly. Paul does not expect initiative from him, for he is incapable of flexibility. Rather Paul looks to the stronger believer to live with a sense of give-and-take. There are to be no attitudes of superiority



or inferiority, no contempt for the weak, no condemnation of the strong.

The tension between abstaining and partaking is therefore resolved by acknowledging the liberty Christ grants the believer as well as the claim Christ has upon him. Legalism is ruled out as a solution. But casuistry, or the application of revealed general principles to particular cases, is not. Conduct must be forged by spiritual decision before the fires of motive and judged by conscience. May I as a believer partake in this activity or that pleasure? If my conscience will allow me to do it "to the Lord" and give thanks for it, then most assuredly I may. If my conscience does not give me liberty, then I may not. For it is to God and not to men that we must give account.

5. The believer's liberty is *not to be misused* lest the cause of the gospel be reproached by unbelievers.

"Sanctify Christ as Lord in your hearts . . . having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ" (1 Pet. 3:15, 16). The Christian's walk must not give the lie to his confession. It is rather to buttress the witness of his mouth. The accusations of his enemies are to be shown to be slander by the purity of his life. "Their life was . . . to keep pace with their speech." No comfort is to be given the enemy's camp through moral neglect or misbehavior. Christian liberty is concerned to rescue men from sin, and hardly to encourage them in it.

6. The Christian is *not to make common cause with the unbeliever*, but is prohibited from an entrance into pagan life for a mutual effort and aim.

Believers are not to be "unequally yoked together with unbelievers" (2 Cor. 6:14). This prohibition applies to more than just marriage. It also precludes any association "in which the unbelieving partner forms the standard which determines the mode of thought and action of the Christian partner." There can be no intimate relationship between lives based on such divergent premises. Two cannot walk together closely unless they are in agreement. The believer has Christ, righteousness,

peace and the prospect of eternal glory. The unbeliever lives in revolt against God. The two mix together in close unity no better than oil mixes with water.

7. The believer may in special times and places *be answerable to an interim code* as a temporary or local expedient. The necessity for temporary or interim ethics arises from the particular direction which godlessness and sin take in a particular place and time. It is in this light that we are to interpret a passage like First Corinthians 11:1-16, which indicts women who go out into the street with uncovered heads. In Corinth at that time the bared head in public was a mark of a whore. Christian decency and modesty therefore required that Christian women be covered in Corinth. The basic principles are modesty, propriety and order. These may express themselves in numerous ways, depending upon the varying social customs of differing cultures. But never is the principle, regardless of how it is expressed, to be violated. To make long hair mandatory for all women of all times is to miss the point. To insist upon decorum and modesty at all times is to rightly apply the passage.

It is here that church manuals gain significance. They go beyond church

covenants or laws imposed upon believers as the decrees of religion and morality in the name of the church pointing out what is commanded or forbidden in Scripture. Rather they contain "counsels" giving earnest advice for Christian conduct in the light of the customs of the world about them. The danger lies in this: that adherence to them will become the criterion of the true believer. This leads directly into a deceptive legalism and invites a false self-assurance. However, these "counsels," as they are interpreted against the broadened background of New Testament morality, aid in the application of Biblical principles to the climate of the present age. These counsels will have to be revised periodically as culture changes.

The great purpose of God in separating for Himself a people is not that they develop a negative or passive attitude toward certain areas of life. Rather it is that they be conformed to the character of the living God. Jesus reserved some of His most scathing denunciations for those whose separation was only legalistic negativism. Separation unto God does not imply that separation from evil is unimportant, but only that separation from evil is the correlate of an intimate fellowship with the living God. ♦ ♦ ♦

## Emmanuel

And art Thou come with us to dwell,  
Our Prince, our Guide, our Love, our Lord?  
And is Thy name Emmanuel,  
God present with His world restored?

The heart is glad for Thee! it knows  
None now shall bid it err or mourn;  
And o'er its desert breaks the rose  
In triumph o'er the grieving thorn.

Thou bringest all again; with Thee  
Is light, is space, is breadth and room  
For each thing fair, beloved, and free  
To have its hour of life and bloom.

The world is glad for Thee! the heart  
Is glad for Thee! and all is well,  
And fixed and sure, because Thou art,  
Whose name is called Emmanuel!

—DORA GREENWELL.





DAVID R. ENLOW, Editor

## HOME

**Canadian lumber camps to get Bibles:** Three thousand Bibles and New Testaments, printed in more than thirty languages, were presented by the Upper Canada Bible Society at Toronto, Ont., to the Shantymen's Association in Canada for distribution in the lumber camps of northern Ontario. The Shantymen's Association is a non-denominational group formed in 1908 to combat drinking and gambling among the lumberjacks. It has a paid staff of fifteen and another fifteen part-time workers.

**Reports slaying of missionaries spurs recruitment:** The killing of five American missionaries by Auca Indians in Ecuador a year ago has had a direct effect in the volunteering of some two thousand young persons for foreign mission work. Rev. Robert B. Savage, program director of radio station HCJB at Quito, Ecuador, made his report on a visit to Milwaukee, Wisc., accompanied by other officials of the station which is celebrating its twenty-fifth anniversary in the radio missionary field. The station is sponsored by the World Radio Missionary Fellowship.

**Southern Baptists launch building program:** The Southern Baptist Sunday School Board has authorized construction of a \$1,000,000 activities building as the first step in a twenty-four year, multimillion-dollar program to develop recently acquired railroad property at Nashville, Tenn. Dr. James L. Sullivan, executive secretary-treasurer, said the project was approved during the board's semiannual meeting.

**District of Columbia not to tax clergy:** The District of Columbia announced that it will not try to exact a professional license tax of twenty-five dollars a year from clergymen. The Franchise and License Tax Office said that a special interpretative regulation had been issued specifically exempting clergymen, priests and rabbis.

## BROAD

**Southern Baptists conduct Hong Kong crusade:** A total of 75,000 persons attended more than 200 rallies of a two-week Baptist evangelistic crusade held simultaneously in Hong Kong and in nearby Macao, officials reported. They said the campaign sponsored by the Foreign Mission Board of the Southern Baptist Convention resulted

in 2,500 conversions. It was the first of its kind in this area.

**Lebanon bans sermons over state radio:** The Lebanese government banned religious sermons over the state broadcasting station. The order announcing the ban said that in the future broadcasting of religious services would be limited to the reading of the Holy Scriptures (the Bible or the Koran), prayers and liturgy.

**Plan 1957 DEKT Congress in Soviet Zone:** Plans to hold the 1957 German Evangelical Church Day (DEKT) Congress in Erfurt, Soviet Zone, were approved at Fulda, Germany, by the DEKT presidium. Consent for the rally must be obtained from the East German government. If permission is given it will be the second time in DEKT history that the Protestant lay congress has been convened in the Soviet Zone. In 1954 it was held in Leipzig, East Germany, drawing more than 400,000 believers from all over Germany.

## PEOPLE

**Editor finds 8,810 promises in Bible:** The Bible has 8,810 promises, according to a count recently completed by Everek R. Storms, editor of *The Gospel Banner*, weekly organ of the United Missionary Church. Of this number only 1,104 (one out of every eight) are in the New Testament. There are eight kinds of promises to be found, the chief being the 7,487 promises given by God to man. This is 85 per cent of all the promises in the Bible. There are 991 promises made by one man to another, 290 made by man to God (most of them in the Psalms), 28 by angels, nine by the devil, two by an evil spirit, two by God the Father to the Son, and one promise made by a man to an angel.

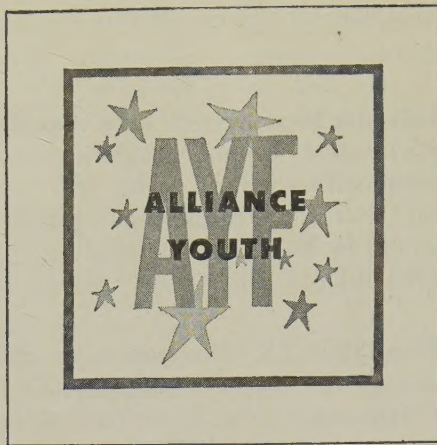
**Canadian Baptists elect first lay president:** Canada's Fellowship of Evangelical Baptist Churches elected a layman as president for the first time in its history. He is S. L. White, a deacon of Central Baptist Church, Brantford, Ont., and general manager in Canada for A. G. Spalding and Sons.

## PEOPLE SAY

**Dean James A. Pike, of the Cathedral of St. John the Divine:** "The Christian church should extend its Middle East relief program to include aid to Jewish refugees in Israel. The church should make clear that we are not simply for the Arabs but are ready to assist all peoples in the Middle East who are in need."

**Dr. Eugene L. Smith, New York, a Methodist foreign missions leader:** "To the very degree we become successful, influential and established, we move away from the radical and, therefore, disturbing elements of Christian truth. We expurgate the gospel of those elements which embarrass us by their radicalism, their grandeur or their terrifying purity."





WELDON B. BLACKFORD, Editor

## A Filipino AYFer and Her Tract Experience

*The following is the personal testimony of Miss Gloria Orlarte, a member of the Alliance Youth Fellowship in Datu Piang, Cotabato, Philippine Islands. It was given at a report hour on Sunday night following one of the afternoon personal work programs conducted each week by the church.*

"Every Sunday afternoon our Alliance church, located in a Moham-medan community, carries out a program of practical Christian work. The program consists of home visitation, street corner child evangelism classes, witnessing and tract distribution.

"One Sunday afternoon I decided to join the group for witnessing and tract distribution. I arrived at the church early and waited for the young people to gather for prayer before going into the village. On this particular Sunday afternoon my companion did not come. This meant that I would have to start out alone. It is not easy to work among the Mohammedans and, being afraid, I asked the Lord to give me another companion for the afternoon.

"On my way from prayer I met little Bess Ann Abrams, daughter of our missionaries, Rev. and Mrs. O. J. Abrams. Bess is only five and a half years old, but she wanted to go along with me and I accepted her as my companion. We had a wonderful conversation about the Lord along the way. I prayed all the while that the Lord would give us wisdom in answering the questions from those whom we would meet. I also prayed the Lord would give us boldness to witness and pass out tracts.

"We soon came to the public market place where we gave tracts

to several persons. Everyone seemed to be attracted to little Bess Ann. People passing would stop and gaze at the beautiful little American girl. This gave us a great opportunity, for while they gathered in curiosity to see Bess Ann I gave them gospel tracts.

"As we continued down the road we met a man who stared intently at Bess Ann. He came directly toward her and asked, 'Where are you going?' Little Bess boldly replied, 'We are going to tell the people that Jesus loves us.' I waited anxiously to see if the man was going to rebuke her for her answer. To my amazement he patted her on the head and answered with a smile, 'Very good, little girl.' His respect for her seemed almost unbelievable.

"This incident was a great challenge to me. I thought that if Bess Ann was not afraid to speak boldly for Jesus, then I must not be afraid to give my testimony for Him. Both of us were aware that the Lord was truly with us for He had proved Himself to us through this experience.

"Soon all our tracts were gone and we returned home. We were praising the Lord all along the way for the wonderful opportunity He had given us that Sunday afternoon of 'telling the people that Jesus loves us'—and them."

This testimony from the Philip-

pinas has come to us at a most opportune time. It is *Tract Evangelism Emphasis Month* throughout the AYF. This is the month when all our AYFers are asked to become acquainted with the "Mighty Messenger Maneuver" program. This is the month to prepare for a mighty maneuver as mighty messengers.

The National Youth Office is prepared to mail you the Mighty Messenger Maneuver kit, without cost upon your request. Send your request today to the National Youth Office, 260 W. 44th St., New York 36 N. Y.

### Watch for "The AYF Guide"

The youth page is to carry a new feature, "The AYF Guide," beginning the first week in February. It is to be a special Bible reading plan for AYFers during school days. It will outline a daily Bible reading passage from Monday to Friday of each week.

We are very grateful to Rev. C. Donald McKaig, Ph.D., director of the Christian Education Division at Nyack Missionary College, Nyack, New York, for arranging the Bible reading schedule. We urge every AYF leader to call this feature to the attention of all the members of their groups.

The National Youth Office has keenly felt the need of renewing the emphasis of a daily devotional life throughout all our fellowships. We trust that the feature will be a source of real help and encouragement in maintaining the daily Bible reading habit.

We welcome your appraisal of this new feature and anticipate your comments concerning its value to you personally and the fellowship you represent.

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## Breaking the Sound Barrier

By REV. WILLIAM E. BOYES, *Ecuador*

Pajan is a hot, dry coastal town. Loose dust from the streets is continually sifting into the houses, and water for bathing is scarce. This town in Manabi Province, Ecuador, is not a nice place to live. Yet ever since I had helped in opening Pajan to the gospel in 1953 I had wanted to return.

It was my joy to baptize the first three persons who turned to the Lord in this place, and I shall never forget the first time they gathered about the Lord's table in a Communion service. When Rev. and Mrs. R. G. Burnette, who are in charge of the work in Manabi, suggested that I join them in a tent campaign I was happy to do so.

Only an hour is required to reach Guayaquil by plane from Quito, but continuing the trip from Guayaquil to Pajan was a different story. That took four hours and the roads were bad. By the time I arrived Mr. and Mrs. Burnette had the tent ready for the first service.

The lot which had been secured for the meetings was the only one to be found in a central location. Unfortunately it was directly across the street from the local movie house. The owner must have felt that the services would be serious competition for his business; therefore, at 7:30 o'clock on that first night, which was Saturday, he placed a loudspeaker on the ledge of an upper story window in the theatre. The tent was well filled for the service but the blaring of the public address system was a great interference. Neither the Ecuadorian pastor nor I could shout loud

enough to be heard above the din. The next day we both were so hoarse we could scarcely speak.

Sunday night the loudspeaker began its racket at the same time and was shut off only when the crowd was dismissed. The attendance was very poor and the noise was almost unbearable. It was evident that we could expect a repetition of the same performance each night. As we prayed for guidance the Lord laid upon each of us the conviction that we should move the tent. Monday morning we located a lot near the edge of town and worked all day to make the transfer. No laborers were available to help us, but we two missionaries with the national pastor and two men from the church were able to accomplish the task. Of course, we were covered with dust which our perspiration turned to mud.

Our move confused the people and some of them thought we had left town. The local priest had warned all his parishioners against attending our services. As a result of these circumstances the Monday night attendance was very small. Tuesday we advertised the meetings in the new location, announcing that pictures would be shown. A good crowd nearly filled the tent that night and on succeeding nights we recognized many of the same people who

came often and heard the message.

The interest was good but there was no outward response until Saturday evening. A young boy came forward that night saying he wanted to be saved. When the invitation was extended Sunday evening a young mother carrying a baby came forward. Another woman who had told us earlier in the week that she wanted to be saved, but was afraid, finally yielded when the pastor spoke to her. She was trembling with fear but was very earnest. These women told Mrs. Burnette that their husbands are Christians but they had never before felt they wanted to take the step of faith. Now their hearts are filled with joy and their husbands are glad to have families united in Christ.

Pajan is at a crossroads in the coffee planting area and is an important market center. Many people come there only for commercial reasons. Strongly influenced by the ebb and flow of transients bent only on making money, the moral conditions are extremely bad. The grip of vice holds the people so firmly they seem reluctant to break with sin. The number of converts is small but significant. The believers in Pajan are encouraged. That their testimony will be effective and their lives bear the fruits of the Spirit should be our continual prayer for them.

*The site of the new church in Qui Nhon, Viet Nam (page 10)*

TRAN-TRONG-GIAO





Qui Nhon, Viet Nam  
October 9, 1956

DEAR REV. AND MRS. H. S. DUTTON:

We respectfully send greetings to you and your family, trusting that the Lord is blessing you abundantly while on furlough and that you will return to your ministry in our country very soon.

We rejoice that before you left this time on furlough, Mr. Dutton was able to visit our Christians in Qui Nhon. We are sure that you will not fail to pray and to stir up interest in the rebuilding of God's house and work here.

We thank God that very recently permission was granted by the local government for us to build a church and parsonage on a piece of land which is well located and spacious. Our church members have done their utmost in giving money and labor to clear and fence the land, to prepare a foundation and to dig a well. Now, however, we have no money left to continue. We are praying earnestly while waiting for the Lord to open the way to finish this work.

Therefore, we respectfully send this letter to inform you of this answer to prayer and enclose a picture of the property. We know that you who have lived here and fully understand the situation of the church in Qui Nhon will pray that needed funds will become available to finish this great work.

We thank you unceasingly and hopefully await a favorable response.

*Sincerely yours in the abundant grace of God,*  
TRAN-TRONG-GIAO, Pastor.

## Rebuilding in Viet Nam

By REV. HAROLD S. DUTTON

Qui Nhon, the administrative center of Binh Dinh Province on the coast of South Viet Nam, was once a beautiful, well-planned and fast growing city. Its palm-fringed beach, good hotel accommodations and strategic location both for travel and trade by land or sea made it a favorite stopping place for many people.

This rich agricultural province, inhabited by more than a million people, was our first parish as missionaries among the Vietnamese from 1940 to 1943. The firstfruits of what promised to be an abundant harvest had been gathered into three groups served by two national workers. Then Indo-China was occupied by the Japanese in 1941. After some months of forced residence during the early stages of the war, all missionaries were interned and cut off from any active ministry.

The Lord sustained the Christians during four years of war in a wonderful way. Large churches helped the smaller ones and only

a very few rented chapels were closed. Most important of all, the central Bible institute remained open in Tourane under the leadership of a Vietnamese dean.

After the close of the war there followed eight years of strife brought on by the conflict of nationalism, colonialism and Communism. Binh Dinh was a stronghold of the Viet Minh Communist-dominated party. The city of Qui Nhon was destroyed lest it become a base for invasion of the area from the sea. For eight long years atheistic Communist propaganda was drilled into the minds of both young and old.

In 1954, following truce arrangements in Geneva, Viet Nam was divided and Communist military forces withdrew north of the seventeenth parallel. This action freed large coastal areas and several millions of people from slavery and fear. The South Viet Nam government has done a very commendable job of rehabilitation, helping these people who suffered deeply both physically

and mentally and re-establishing law and order.

Now the city of Qui Nhon is rising again from its ruins. Thousands of little thatch-roofed huts are the forerunners of better buildings as time and money permit. The people are rejoicing in the four freedoms again. Pastor Tran-trong-Giao, though imprisoned for five years for his faith, has gladly entered upon the task of seeking the scattered believers and encouraging them to gather for regular worship. A Christian businessman offered a store building, rent-free for a year, to serve as a temporary chapel. Another woman provided a small house as temporary quarters for the pastor's family.

Fine progress has been seen in these past two years. The congregation is now larger than before the war. In a ten-day evangelistic campaign, in which I participated, great interest was manifested by the people and some fifty persons came to Christ. Visits to the surrounding country villages were also fruitful. People are hungry for the truth in these areas and now is the time for evangelism.

For some time the Christians in Qui Nhon have been praying that God would enable them to obtain ground for an adequate chapel and parsonage. That prayer has been answered. Now they are praying for funds to buy materials and erect the buildings. Perhaps some who read this article will wish to have a share in building a house of worship where Communism once flourished. Three thousand dollars is the estimated cost. Gifts for this purpose should be plainly marked "For church buildings in Viet Nam," and sent to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York.



*Churches in Viet Nam which suffered the loss of their chapels, as a result of the war with Japan or during the struggle that has devastated the land since, are receiving help in building new places of worship. As fast as money is made available through special gifts it is being forwarded for this purpose.*

*Rev. H. S. Dutton has translated a letter he received from the pastor of the church in Qui Nhon ("Queenyon"), and has written a brief article giving something of the church's situation and history.*



# How to Have Victory Over Sin

By JOSEPH T. LARSON

*"Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 COR. 15:57).*

SIN is very real, and punishment in hell for sin will be eternally real. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Because it was sin that crucified Christ, we know how much God hates sin. We should hate sin enough to forsake it, confessing all known sin to God and claiming Christ's victory over it.

Paul thanks God for victory over sin. How? "Through our Lord Jesus Christ." It is not by trying, not by struggling with yourself that you have victory. It is not by doing the best you can but by ceasing from human strife and struggle, confessing to Christ your sin and your inability to live righteously. He knows your sin and your longing for a clean heart, for pure motives and for a power from God to overcome. It may be that you need victory over violent temper, an unkind tongue, impatience, uncleanness or some sinful habit in your life. Do you really want victory? If you do, you will come to Christ and let Him deal with your heart. He will surely give you victory.

In order to have victory over sin you must confess all sin, known and unknown, to God. Plead Christ's cleansing blood. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Be willing to deny your sin and self-interests; accept God's will for your life and abandon yourself wholly to it. God's will for your life is salvation, holiness of life, righteousness of living, separation from the world, and conditioning your heart so that He can live in your life and use you fully for His glory. This means giving yourself wholly to God in surrender and faith. He can curb your temper, control your tongue and overcome

your innermost passions. "Faith is the victory." Turn your life over to God (Rom. 6:13).

When one learns to swim it is important to follow instructions: Don't struggle; don't wave your arms or kick unnecessarily. You must learn to trust the water and take strokes evenly, calmly and surely. This will be rewarded by the ability to swim, until it becomes a pleasure and not a struggle. Do you see the illustration? Quit your struggling! Let Christ within you take over all in your life. He knows your needs, senses your habits, knows your sincere longing for victory. Will you take this victory now?

You do not ask a doctor to explain everything he is going to do in an operation. You trust him implicitly and he does the work. So you must learn to commit your way unto the Lord, trust in Him and see Him bring it to pass (Psa. 37:4).

Are you worried? Tell the Lord all about your fears and worries, confess the sin of worry and claim victory over it. He will understand and lift every care!

In the early days of our country a man started to cross the frozen Mississippi River near Saint Louis. He heard the ice boom and crackle and he feared it might go down with him, so he crawled on his hands

and knees. Then he saw coming toward him in the dim twilight a colored man sitting on a load of coal drawn by four horses. The colored man was whistling a merry song; he was trusting the ice to hold. He had faith in the ice. Trust in God just now and cease your fears. Let Jesus bear the responsibility of keeping you.

Victory through Christ means that He casts out all sin and takes up His abode in your heart. You come under the control of Christ, your Lord and Saviour. You recognize and fully realize the Lordship of Christ in every part of your life. You will follow where He leads you. You will learn to believe fully and trust Him wholly. Obedience becomes a daily habit. Love and kindness from the Lord reigns, and His Holy Spirit brings the fruit of the Spirit.

The presence of Christ becomes to the trusting Christian his strength, his life, his hope and his glory. Christ reigns within unto righteousness and eternal life. Peace comes as a result of His life and victory within. Power from the Lord becomes manifest in daily living. The Christian life means that Christ lives in you, through you and for you; you become like Him and shall be forever with Him!

When you fail, as you will do, come to Christ, making full confession, and trust the cleansing blood of Christ to cure you from all sin and unholiness.

Make it your daily prayer and desire to live pleasing in Christ's sight. "If ye love me, keep my commandments. . . . Ye are my friends, if ye do whatsoever I command you" (John 14:15; 15:14). Why not allow Him to be your victory, daily and forever?



## *Quiet, Lord, My Froward Heart*

*Quiet, Lord, my froward heart:*

*Make me teachable and mild,*

*Upright, simple, free from art—*

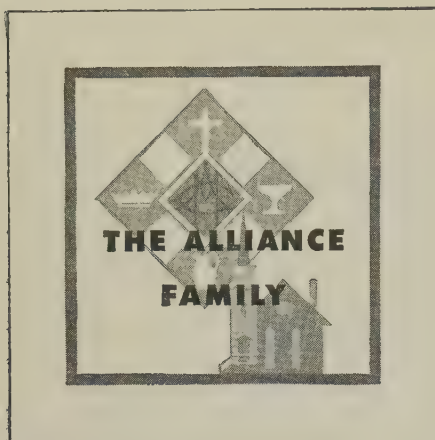
*Make me as a weanèd child:*

*From distrust and envy free,*

*Pleased with all that pleases Thee.*

—JOHN NEWTON.





CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

Miss Phyllis E. Martin left Miami, Fla., by plane January 5, returning to Ecuador for her second term. She is a teacher in the Alliance Academy for missionaries' children at Quito. Her home is in Lawtey, Fla.



Phyllis E. Martin  
Ecuador

Mr. and Mrs. Thomas H. Stebbins and daughter, Jennifer, sailed from San Francisco January 4 for Viet Nam. Both Mr. and Mrs. Stebbins are second generation missionaries. Mr. Stebbins is the son of Rev. and Mrs. I. R. Stebbins, also of Viet Nam, and Mrs. Stebbins is the daughter of Rev. and Mrs. G. H. Stadskev, former missionaries to French West Africa. They are both graduates of Nyack Missionary College, Nyack, N. Y., where Mr. Stebbins received the B.S. degree in Theology.

### On Furlough

Rev. and Mrs. P. Floyd Gibbs arrived in San Francisco January 1 from the Philippine Islands where they have just completed their first term of service. They have been stationed at Jolo, Sulu, working among the Tausug Moros.

### Church Elects Honorary Life Elders

At the recent annual congregational meeting of the Christian and Missionary Alliance Church in Pasadena, Calif., an interesting item on the report of the nominating committee received enthusiastic adoption by the congregation. Four veteran servants of Christ and of our Society were elected as honorary life elders of the church: Rev. Earl R. Carner, Rev. C. H. Chrisman, Rev. H. W. Lambert and Rev. William P. Nicholson.

Mr. Carner was for many years a missionary in India, where his two sons

are both presently serving the Lord. Mr. Chrisman is a former pastor and superintendent of both the Pacific Northwest and South Pacific Districts of the Alliance. His son Robert is now serving as Area Secretary for India and the Far East after many years in Thailand. Mr. Lambert, pastor and evangelist, is well known in many of our churches both in the East and West. Mr. Nicholson is known to thousands in many parts of the world simply as "The Irish Evangelist." All of these men are still active in the local church of the Alliance. Their combined years of service for Christ around the world total 220, or an average of 55 years, with the highest 59 and the lowest 50 years. Rev. James E. Davey is the pastor of this church.

### Revival Services Held in West Bridgewater

Revival services were conducted in the Alliance church in West Bridgewater, Pa., from December 5 to 16. Rev. Roy Wilson, evangelist of Houston, Pa., was used of God to preach clearly on sin and the deeper life. Preceding and during the services there were many in the church that waited on God in prayer. Rev. Daniel Andresen, pastor, reports that the spiritual life of the church was refreshed and renewed as God graciously manifested Himself. The altar services were scenes of divine visitation.

### Personalia

Rev. Arthur A. Ross, former assistant pastor of the Gospel Tabernacle, Birmingham, Ala., is now residing at 600 Florida Ave., DeLand, Fla., and is available for evangelistic work and Bible conferences.

### District Superintendent Holds Revival

Rev. Ernest J. Bailey, Superintendent of the New England District, held revival services in The Christian and Missionary Alliance Church of Greenfield, Mass., from December 2 to 9, with God honoring the preaching of the Word in an unusual manner. Writes the pastor, Rev. Charles O. Peterson, "The manifest presence and power of the Lord was in these meetings. One person was healed and several were filled with the Holy Spirit. There was a sweet spirit of liberty in all the services and we believe much was accomplished through the working of the Spirit in many hearts and lives."

### Revival Experienced at Bend, Ore.

A genuine revival was experienced by the congregation of The Christian and Missionary Alliance Church at Bend, Ore., during special meetings held from December 2 to 14 with Rev. E. R. Burnette, of Napa, Calif., as God's messenger.

Writes the pastor, Rev. James Thompson, "During these services the gifts of the Holy Spirit were manifest. Several, including many young people, came to

be filled with the Holy Spirit; others came for salvation. Many testified of physical healing and deliverance from satanic bondage. A Roman Catholic woman was saved and has a real testimony for the Lord." An evidence of revival was the growth of a prayer meeting at 10:00 A.M. from a very few to a good number of attendants.

### Spiritual Life of Church Quickened

Under the Spirit-anointed preaching of Rev. H. P. Rankin in a recent campaign held in the 69th Street Alliance Tabernacle, Upper Darby, Pa., many were led to trust God for physical needs and the spiritual life of the church was quickened, according to the report of the pastor, Rev. M. E. Nicholson.

The largest Sunday night crowd in many years came on the closing night to hear the evangelist give his testimony of healing from cancer. As the result of this message, nearly forty came to the altar for spiritual and physical needs.

### Deliverance Crusades Held in Pennsylvania

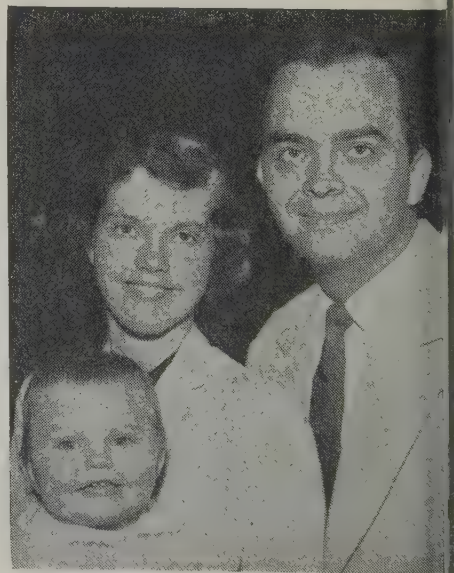
Very successful Deliverance Crusades were conducted recently by Rev. W. H. Lewellen, Clymer, N. Y., in the Alliance churches at Irvona and McPherron, Pa.

The Irvona services ran from November 27 to December 9, with many receiving spiritual help and several giving testimony of physical healing. Fruitful altar services followed every message.

The McPherron campaign was held from December 11 to 16 and again God was pleased to manifest His power in an unusual manner. Some persons sought God for salvation, others were restored to fellowship and filled with the Holy Spirit. Several requested prayer for physical needs as this phase

(Continued on page 15)

Mr. and Mrs. T. H. Stebbins and child,  
Viet Nam





## Sunday

DAILY READING—John 8:12-20.

DAILY TEXT—"I am the light of the world: he that followeth me shall . . . have the light of life" (verse 12).

The light of life is the light that shines upon our daily life. There is a place where we may walk continually in the light of the Lord and receive habitual guidance that will guard us from serious error. There is a way of coming to God occasionally for direction in great crises and then doing the best we can on ordinary occasions. But it is possible to have our whole life so possessed by the Holy Ghost that our very thoughts and intuitions will come to us in quietness and simplicity, with the consciousness that they have been touched by His thoughts and illumined by His light. This is a very beautiful freedom which He has promised to the meek and consecrated spirit. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." . . . Beloved, are you dwelling in this light, walking continually under the directing eye and with the consciousness of being in His blessed light?—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, the Mexican Work.

## Monday

DAILY READING—Amos 1.

DAILY TEXT—"Amos, who was among the herdmen" (verse 1).

It is never God's will to use the lazy and the ignorant. Look at Christ's first disciples! He put His disciples through a fierce school of training, but with them He laid the solid foundations of His Church. Today the Church of Christ searches almost in vain for workers who will sweat and do and dare. The cobbler, William Carey, said: "Expect great things from God; attempt great things for God." And he became the father of modern missions. Hudson Taylor delighted to meet impossibilities and difficulties, and toiled to turn them into a platform on which God could stand and work His wonders.

—HERALD OF HIS COMING.

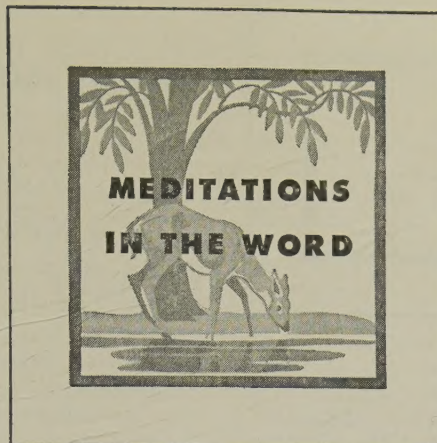
Pray for India; Western Pennsylvania District.

## Tuesday

DAILY READING—Romans 7:1-14.

DAILY TEXT—"Sin, that it might appear in, working death in me by that which is good; that sin . . . might become exceeding sinful" (verse 13).

He who would know holiness must understand sin; and he who would see sin as God sees it must know the meaning of Gethsemane and Golgotha. Am I bound to think of sin as God thinks? Most certainly. Have I no liberty of thinking otherwise? None. You may if you choose to, but the consequences are fearful, for error is sin. We are not bound to think as man



Compiled by EDITH M. BEYERLE

thinks. But we are bound to think as God thinks, not in one thing but in everything. Woe to him that presumes to . . . release himself from the responsibility of receiving the whole truth of God and afford him license to believe or disbelieve at pleasure.—HORATIUS BONAR.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

## Wednesday

DAILY READING—2 Corinthians 12:1-10.

DAILY TEXT—"For this thing I besought the Lord thrice, that it might depart from me" (verse 8).

God answers prayer! the prayer of His dear children!

He's sure to answer, if they keep His will.

He answers prayer! Yes,—prayer concerning all things!

There's nothing overmuch for His great skill.

God answers prayer! Not always when we ask Him;

It may seem good to Him that we should wait.

How long? Ah, well, 'tis only He that knoweth;

But sure, His answer will not be too late.

And God would have us learn to sweetly trust Him,

To chiefly want His will—not our request;

To know, what'er may be His settled answer,

His will is highest, holiest and best.

—J. DANSON SMITH.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

## Thursday

DAILY READING—Matthew 9:27-38.

DAILY TEXT—"According to your faith be it unto you" (verse 29).

He has never disappointed any who have dared to exercise great faith. His challenge is "Call unto me, and I will . . . shew thee great and mighty

things." We call upon Him for little things. We ought to be praying about whole nations and the millions of the whole earth, that they may be brought out of darkness into the light of the glorious gospel. It is marvelous what God has achieved and accomplished through very humble instruments who have dared to believe him.—J. C. MCPHEETERS.

Pray for South America; Southwestern, Pacific Northwest Districts.

## Friday

DAILY READING—Ezra 9:6-15.

DAILY TEXT—"I am ashamed and blush to lift up my face to thee, my God" (verse 6).

Ezra's shame and blushing was not caused by his own iniquities and disobedience to God's Word, but because he had become an intercessor and as such must carry the sins of his people. This was true also in the intercession of Daniel (Dan. 9). Neither stood aloof from their brethren and prayed accordingly, but stood in identification with them. In the case of Moses (Ex. 32:31, 32) and Paul (Rom. 9:1-5), they were willing to be made substitutes for their iniquitous people. One wonders how many real intercessors there are today: how many are truly willing to be counted as one of the sinners our hearts condemn so outspokenly, or be glad to take their place when judgment is meted out by an all-seeing, all-knowing God. This is something to think about, especially when we are inclined to do a bit of tale telling in a prayer meeting. These men, however, were interceding for their nation rather than for individuals.—PAMEIL.

Pray for China, Hong Kong; Northwestern, New England Districts.

## Saturday

DAILY READING—John 14:16-26.

DAILY TEXT—"He that hath my commandments, and keepeth them, he it is that loveth me" (verse 21).

In His Word the Lord offers us many rich blessings, on the condition of our obedience. "He became the author of eternal salvation unto all them that obey him" (Heb. 5:9). . . . God's grace is for those whose hearts are fixed to obey Him. It is as we "walk in the light" that the blood of Jesus Christ cleanses us from all sin. Walking in the light means full obedience to the whole Word of God—and not just part of it (1 John 1:7; John 15:10). The Lord says if we are obedient we shall eat the good of the land which means we shall possess the best He can bestow (Deut. 28:1-4; Isa. 1:19). He says also that He will withhold no good thing from them that walk uprightly—that is, walk in obedience to His Word (Psa. 84:11).—C. N.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



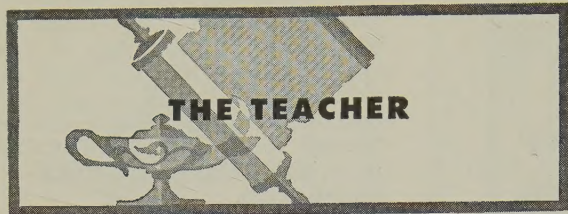
## SUNDAY SCHOOL LESSON—FEBRUARY 3, 1957

## Mission of the Twelve

Matthew 9:35-10:8, 24, 25

DEVOTIONAL READING—Matthew 10:34-42

GOLDEN TEXT—"The harvest truly is plenteous, but the labourers are few; pray ye therefore."—Matthew 9:37, 38



## BACKGROUND AND LESSON ORIENTATION

One of the amazing facts of Christ's earthly ministry was His untiring passion. The scope of work which He undertook and accomplished alone before choosing His disciples was tremendous. He found it impossible to look upon human suffering with an unresponsive heart. Into the three years of His ministry He packed more activity than most men do in a lifetime. It was not merely motion. The ministry of today is notorious for its physical and mental breakdowns. Activity without compassion is vain. Activity without power is even worse. Christ had that balance of activity, compassion and power which brought spiritual results. It was this which He endeavored to inculcate into the thinking of His disciples. There is no compassion without vision. There is no power without union with Christ.

## CONTEXTUAL CONSIDERATIONS

Profound teaching, amazing power—these caused the multitudes to follow Jesus. His resurrective power, His healing virtue—the crowds were divided by doubts on the one hand and faith on the other. The fame of this Man was spreading everywhere. He was discussed in every home in Galilee. The news was troubling Jerusalem. One by one He chose men. Line upon line and precept upon precept He trained them. Their concept of His mission was perverted by their faith in His Messiahship. The Messiah to them should possess certain characteristics. Wherein they did not detect these in Him they invented them. Christ turned more and more from the demanding public ministry and devoted Himself to the Twelve. They were slow to learn but He was patient. His Word would not return void.

## SIMPLIFIED OUTLINE

1. *The Compassionate Christ*—Matthew 9:35-38.
2. *The Commissioning Christ*—Matthew 10:1-8.
3. *The Considerate Christ*—Matthew 10:24, 25.

## KEY WORD ANALYSIS

(1) "Send forth"—*ekballo* (9:38). It is very surprising to find this word used in such a context. The word actually means "to cast out" forcibly. This is not the atmosphere of commission so much as the spirit of compulsion. We have lost touch on a sovereign God who thrusts out His servants. The Great Commission is the expression of God's

will in world redemption. It is how-ever the Lord of harvest who thrusts forth the laborer.

(2) "Power"—*exousia* (10:1), rather to be rendered "authority." Power may mean ability, which in this case they did not have. *Exousia* is right or authority, which in this case was granted in His name. This is a sacred right.

## COMMENTARY ON THE PRINTED TEXT

1. *The Compassionate Christ* (Matt. 9:35-38).

While the Pharisees were accusing the Lord of being an arch-imposter He went unperturbed through the towns of Galilee doing the Father's will. His great dismay was not caused by opposition but by the crushing burden of compassion because of the human misery around Him.

The weariness of the crowd that followed, undernourished, deprived and victimized by the very ones who should have given them help; the absence of leadership in spiritual things; religious debauchery, hypocrisy—these matters moved Him deeply. Men like sheep wandering over the uncharted hills looked for leadership from their shepherds who were busying themselves with trifles.

This was the time for drastic action and for vigorous language! Christ called attention to the appalling need and the unconcern with which the leadership regarded it. This was a time

for prayer to the sovereign Lord of harvest that He would literally cast out men into the harvest field. No man is fit for the harvest of redemption who takes up the sickle without the urgency and woe of God's impelling "thrust."

2. *The Commissioning Christ* (Matt. 10:1-8).

As an example to the nation of Israel of the urgency of the world harvest, Christ sent His chosen ones on a deputation to the lost sheep of Israel, with authority over both the demon world and human disease.

At this point Matthew interrupts the narrative to list the names of the twelve chosen ones. What a motley group! Fishermen with the smell of the sea still on their garments, skeptics, doubters, a hated publican, men of strong passions and unbridled zeal. To commit such tremendous authority to men of this stripe took faith.

They went on a limited mission—to Israel only. They went with a limited message—"The kingdom of heaven is

at hand." They also went with a limited budget and wardrobe. This mission had one purpose—to arouse Israel to a sense of expectancy and urgency. This sense of an urgent mission was to pervade all they did and said.

3. *The Considerate Christ* (Matt. 10:24, 25).

Christ did not leave His disciples unprepared for the inevitable reaction to their message. They were to go forth as sheep unto wolves; they would be delivered up before the civil authorities; they would have to face family disloyalty; they would be hated and persecuted because of Christ. But on the backdrop of this warning He assures them that as His followers, these things are to be looked upon as part of the price of bringing in the kingdom.

The student should not regard himself as being less immune to difficulty than his teacher. The slave would be regarded as less than his master. If Christ was accused of being of Satan, can His followers expect less?

## HELPFUL HINTS FOR LESSON PREPARATION

These lessons that are built around "sample portions" of the Bible are rather difficult to synthesize. The outline chosen above centers in Christ's own attitude. It is good

for the teacher to find a hub around which he can bring these truths to a harmonious point. If this is not done he is apt to wander. The "Simplified Outline" attempts to do this. It should be used in that way.



(Continued from page 12)

## Recovery Meetings Held Richmond, Ind.

During the first two weeks Mr. Miller led an evangelistic crusade which included morning Bible studies on the Holy Spirit. After an interval of one week, a series of prophetic services was held, with the evangelist using large charts. Interest in this was so keen that another week was scheduled. Fol-

★ ★ ★ ★

attendance at missionary conventions is one of the best ways to see human needs. Christ sees them. Information gained in this way becomes the subject of intelligent intercessory prayer. For the information of those not in close touch with a local Alliance church a weekly schedule of conventions soon to be held is published.

McKeesport, Pa. . . . . January 27-February 3  
East McKeesport, Pa. . . . .  
..... January 27-February 3  
Piquette, Pa. . . . . January 27-30

Orlando, Fla.	
(West Side) .....	January 27-30
Intercession City, Fla. ....	January 27-30
Winter Haven, Fla. ....	
.....	January 31-February 3
Spring, Fla. ....	January 31-February 3
Monroe Beach, Fla. ....	January 28-30
Daytona Beach, Fla. ....	
.....	January 28-February 3
St. Land, Fla. ....	January 31-February 3

Mercedes, Tex. .... January 27, 28  
(Mexican Church) ..... January 28  
McAllen, Tex.  
(American Church) .....

..... January 29-February 3  
(Mexican Church) ..... February 1-3  
Mar., Tex. .... January 29-31

Fullerton, Calif. . . . .	January 29–February 3
Santa Ana, Calif. . . . .	January 29–February 3
Mermer Oaks, Calif. . . . .	January 27–February 3
San Jose, Calif. . . . .	January 30–February 3
North Hollywood, Calif. . . . .	January 30–February 3

The annual missionary convention was also held during this period. This was climaxed by the showing of pictures by Rev. Cecil R. Thomas, who had made an extensive tour of Alliance mission fields earlier in the year.

(Continued from page 3)

When the Education Department adjourned its final meeting after giving long hours and days and evenings for the routine activities and for the study of an over-all program of growth and development, there was a feeling of expectancy that we were in the beginning of a new era of progress. This can all be possible as consecrated young people come to us to be prepared for the work that we are doing for the Lord. As we teach them to teach others, we remember the promise, "I am with you alway." ◆ ◆ ◆

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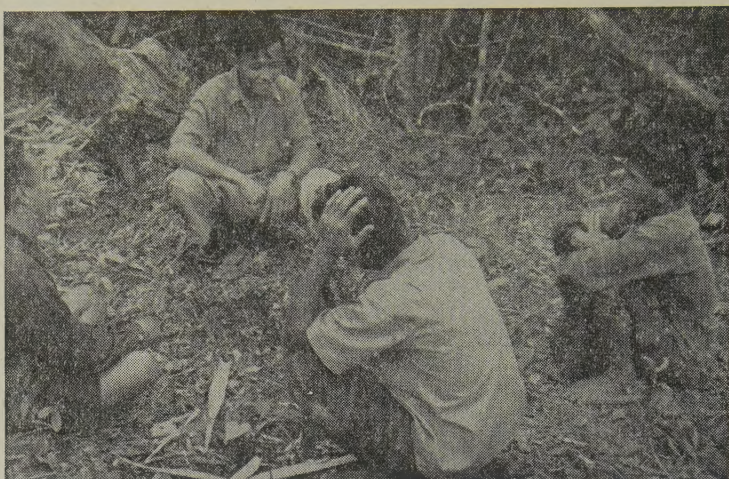
Permits same Scripture and lesson topic to be used throughout school—lessons graded for each age group. This series gives valuable teachings concerning the Christians' walk and life. Excellent lesson materials include: teachers' and pupils' quarterlies, flannel-graph, handwork, Sunday school papers, leaflets for visitors.

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## ALLIANCE MISSIONS ON THE MARCH



*Kru Sam, teacher in the leprosy Bible school and himself afflicted with the disease, witnessed to others—and won them to Christ*

## Leprous Christians Triumph Over Enemies

FOUR nights before the Yasothon (Yasotawn) district conference in East Thailand the chapel was set on fire. It was a rough thatched building, the result of sacrificial work of leprosy patients living in Kaw Neua.

How anyone could be so hardhearted as to destroy what had been built by people so handicapped is not hard to explain. Among the heathen there is little sympathy for afflicted people. They are shoved out of the way and left to shift for themselves as best they can, and those suffering from leprosy often are hated.

On a number of occasions since the chapel was built at Kaw Neua three years ago enemies had threatened to burn it. Their hatred for the builders is the greater because they are Christians. In this chapel scores of people had prayed to be forgiven for their sins. Many who had come for treatment had heard the gospel for the first time and believed. Believers had formed a church and called a pastor whom they support. Their testimony is effective not only among fellow patients but also among well people.

When the Christians tried to put out the fire, voices from the darkness warned them to stay away and then guns were fired to enforce the orders.

The next morning when the missionaries heard of the fire they suggested notifying other churches that the conference was cancelled. But the Christians insisted on borrowing the Mission tent and holding the conference as scheduled.

The tent had to be brought from another province but on the opening day everything was ready. The chapel would have seated three hundred people and would not have been so hot as the tent, but the resolute faith of these people set a tone for the entire meeting. Although the hour of dismissal was often late, there were no shots heard nor other disturbance in the tropical night. Best of all there were many who found Christ as Saviour, and the Christians were drawn together in closer fellowship with Him.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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